

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

THE hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

There is unwonted activity in all the centers of the iron interest.

Col. Drake, the man who first bored for oil, is now a pensioner of the State of Pennsylvania.

German Socialism is still alive. At a recent funeral of a Socialistic leader there was a procession of more than 20,000 men.

The *Revue Icarienne* reports that the majority branch of the Icarian Community is prospering—having had a satisfactory harvest, started again its flouring-mill, resumed the work of building houses, etc.

A member of the English Parliamentary Commission is reported to have said: "England cannot go on for the next ten years as it has for the last ten years. We are no longer the manufacturers of the world, and we shall not have the agricultural power we once had."

The Boston *Herald* having sent one of its corps among the various trades of the city to inquire what progress is making in their businesses, says that every one seemed jubilant in most of the trades visited, and that the great revival which has taken place during the last ten months is like a revolution to most business men; it is like the rush of trade which prevailed during the war.

George Jacob Holyoake, the English Coöperator, now on a visit to this country, suggests that if Secretary Evarts should supplement his reports upon the condition of labor and laborers in Europe by causing reports to be made of "the nature and conditions of eligible emigrant settlements in the whole of the United States, he would confer incalculable advantages upon the industrial classes of Europe, and especially of England. The information given upon the authority of the American Government would be trusted. This would be a form of State service which could safely and usefully be rendered, and for which workmen would be grateful."

The *Worker*, commenting on the recent change of Social platform in the Oneida Community, says: "We can now freely rejoice at the financial success of the Community, and wish it all continuance. Every wise experiment in Communism of property (not of person) aids the outworking of our Social problem. It is a living protest against the wretched disorders of our competitive system. It shows the possibility of something morally higher. It disarms the stupid prejudice of the unthinking multitude, and fulfills at least that experimental essay which Mr. Mill desired in order to show the world the possibilities of Socialism as a working system. We don't expect literal Communism in the future, but we hope for the spread of the Communism of the spirit, the 'life in common.'"

There is a little war in Philadelphia over the Sunday question—the extreme Sabbatarians doing their best to prevent the opening of the Exhibition on Sunday, and the liberals urging that the interests of the city, of workmen, of good order, require that the Exhibition shall be opened on all days of the week. Col. Forney, with his *Progress*, fires hot and heavy shot into the camp of the Sabbatarians. He meets them on their own ground, and maintains that their course is opposed to the interests of true religion; that they are "intellectually heavy and wicked in their own way." "These Sabbatarians," he says, "would make it a crime to look at a picture in a public gallery on that day. They would have Philadelphia almost the one city in the world which copies the Puritanism of Scotland, a folly which has stunted the growth of its people and left it nearly forgotten among nations. They are untaught by the good results which have followed the public provision of cheap rational Sunday amusement in the great cities of our own West. They apparently do not know that Boston, strict Boston, in strait-laced New England, hears lectures every Sunday night, and that during the summer the city paid for a band to play every Sunday afternoon on the Common. . . . When nature rests every seventh day, when the birds keep Sunday in silence, and the great workshop of God sends out no rain or snow on Sunday, then will man universally accept the theory of the Sabbatarians." Or, in the words of a writer in the *Newark Register*: "If this seven days' theory were carried out no truly good man would eat a potato which contained the result of Sunday growth under Sunday sunshine. To suit these men the world must stop revolving, the grass must not grow, the cats must not play, and the children must be

spanked into silence on that solemn and awful Sunday." This Sunday question is agitated in other cities than Philadelphia, and evidently is to have a more thorough discussion than ever before, and the workmen must be fully heard before it can be permanently settled.

TWO SUCCESSFUL COLONIES.

[Southern Herald.]

We have before us the *Keileyville Journal*. It makes its first appearance with a fine portrait of the Hon. A. Keiley, of Richmond, Va. He was elected president of the Irish Catholic Benevolent Union in 1873, and has been reelected annually since. Under the auspices of the I. C. B. U., of which he is president, a tract of land embracing some 7,000 acres, has been purchased in Charlotte county, Va., and colonized by members of the Society from all parts of the country. Though this property was only bought two years ago by Mr. T. F. Shannon, the president of the colony, and subdivided into small farms and town lots, it is now settled by over sixty families, embracing over two hundred souls. The farms range from twenty-one to one hundred and five acres, which are being cultivated with perfectly satisfactory results to the colonists. The *Journal* in its first issue says: "The colonists are here, they are going to stay, and this colony is but the beginning of a movement that will do a vast good in this State." The settlers mostly come from Pennsylvania, some from Maryland, Ohio and other States. All of them are working their lands, and express themselves as being satisfied, and believe that their success is assured. They have already stores, shops, mills, church, schools, tannery, foundry, etc., and about one-half of their land under cultivation, with flattering prospects for the future, and all are well pleased with their new homes. Chase City, the headquarters of a Protestant colony, located there several years ago, is also doing well, and on the road to prosperity. This colony is principally from Western New York, Pennsylvania, and some from England. It is about seven miles east of the Catholic colony.

CO-OPERATIVE FARMING.

[Minneapolis Pioneer Press.]

If the New York Coöperative Colony Aid Association succeeds in its plan of establishing coöperative farming communities or villages, it will remove many hardships which have heretofore seemed inseparable from American agriculture. To the city-bred man the farmer's life is appallingly unsocial. Each lives by himself, completely isolated from his neighbors, oftentimes seeing nobody but members of his own family or some passing stranger for weeks at a time. Young people, especially in this age of books and newspapers, have the social feelings very strongly developed, and farmers' sons soon leave the isolated farm-house, where life is so dull and uneventful, and seek the city to swell the throng of the unemployed. The compact, agricultural population of Germany and Belgium are grouped in small towns, each the center of a radius of outlying lots owned and cultivated by the villagers. Something of this sort is desirable in this country in order to relieve farm-life of its intolerable monotony and social vacuity, but it is probably impracticable on account of the larger areas cultivated by individual owners, unless some form of coöperation and association can be devised. Coöperative farming also promises many economic advantages; and now that big bonanza farmers with their five-thousand acre fields threaten to increase the hardships of small cultivators, coöperation may be found to afford the only means of successful competition. Should London, from any cause cease to fix the price of wheat, the small farmer would be in a helpless plight in cultivating that cereal. Each small farmer exhausts half his resources in reduplicating all the tools and implements that might be used by himself and twenty others in common. He has wasted a large part of the time, money and labor in building fences, while, were he a member of a wisely governed coöperative village, few fences would be needed, and his crops would be protected by judicious

township road laws. The village would be the center of current news and social activity, with the mill, the post-office, the church, the school, the doctor, the store and the public reading-room, all within convenient access.

UNION OF EFFORT IN AGRICULTURE.

[Minneapolis Free Press.]

The safest business, at this time, is farming. Co-operative farming would be not only safe but profitable. Farming needs the aid of that important element of rapid and skillful production, a division of labor. Coöperation, as shown practically in many existing instances, would supply this need. Farming would be greatly benefited by union of effort, as, for example, when the harvests are to be gathered in. Coöperation is the only system that has ever given it this aid. Farming needs the aid of the mind force never developed outside of the stimulating influences of society and good schools. Co-operation, which would demand villages instead of scattered farm-houses, would furnish the training needed. These needed aids to profitable farming would free agriculture from its disagreeable features, would build up the country, and make the great cities grow small by degrees and beautifully less, and thus relieve the just apprehensions of those who regard the rapid growth of our great cities as an omen of danger to all the great interests of life. A few families, acting coöperatively, could make a start better than a large number. A solid, well-united nucleus is all that is needed. Additions can be made rapidly enough. Let the money now worse than thrown away on strikes or political machinery be used in obtaining land and preparing it for settlement, and a way would be easily made open for relief from low wages, uncertainty of work, and crowded tenements. Multitudes could soon have all the advantages of society, freedom from "bosses," pure air, and in general healthful living. A few could open the way. But that few must be made up of "good men and true," men who really prefer health, comfort, education for their children, and virtue—with all possible certainty of the continuance of these good things—to any amount of wealth. *Men of this stamp* could soon show the masses the way out of the thick darkness of their present position to the full light of day.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXXV.

SOCIAL REÖRGANIZATION.

Associationists ask for a society conformed to the spirit of Christianity, in place of the prevailing pagan institutions; they ask that Christianity may become a deed, and brotherhood a life. They offer Association as the unfailing remedy for poverty, ignorance, degradation, physical and moral, intemperance, slavery, war, national and international—they pledge it as the reconciler of social conflicts and competition between labor and capital—the power which will dignify and ennoble labor; upraise the masses to honor and the consciousness of a noble destiny, which as men belong to them; protect woman against social debasement, and inspire man with that respect for her rights and person which belongs to the mothers of our race; secure the unitary cultivation of the globe; establish guarantees for the education of every child in the community, and for the comfortable and honorable maintenance of the sick and infirm; and become the fulfillment and complement of all the humane reforms of the age. They offer it as the formula of universal brotherhood, and the realization of our national motto of "many made one."

To those who regard these promises as the empty babblings of visionaries and fanatics; who are well content with society as it is; who think the rich as secure as they can be, and the poor as happy as they were born to be; to those who see in the present order of society the wisdom of a universal and impartial providence, we propound the following enigmas for their solution. Why is it that in every civilized country on the globe the poverty of the masses increases with the national wealth? Why is it, that with the multiplication of labor-saving machinery the application of science to industry and enlarged facilities for production, the laborers are everywhere more destitute? Why is it, that while there is everywhere an increased demand for production there is a proportional privation of the right to labor? Why is it, that in our own comparatively unpopulated country, with our immense territories of unappropriated lands, with the general intelligence and universal enterprise of our people, thousands of them in the city of New York, and thousands more in other cities, are denied the right to labor, and

are down upon their knees, craving the bootless privilege of work? Why is it, that vice and crime in every form, intemperance, licentiousness, slavery, war, legalized murder, domestic and social depravity and national profligacy increase with the spread of Christianity throughout the world? Explain us all this, O political sophists and ye annointed of the church, and give evidence that all these monstrosities are not the fruit of your vaunted civilization. Show us that this civilized order of society, instead of being the parent of these evils, is the deliverer of humanity from them.

But there is another riddle still to read. Why are the wealthy as insecure as the poor? They who worship at Mammon's altar most devoutly are scarcely certain of the pay they receive. The lord of to-day becomes the pauper of to-morrow. An oppressed people is a tumultuous sea. He that walks upon the waters to-day, or glides with golden sails upon its waves, sinks into their wrath to-morrow. Society as it is inspires no assured faith, and human effort becomes frenzy, in place of labor in sincere trust. Neither the rich nor poor have hope. But we say there will be bread and bliss for all in the combined order. Establish unitary interests in place of incoherent and conflicting ones; coöperative labor for antagonistic struggle; attractive industry for general idleness; association of families for isolated households; equitable distribution of profits for general monopoly; mutual guarantees for general selfishness; and the result must be universal wealth, education and social happiness.

—John Orvis.

THE OUTLOOK IN ENGLAND.

[The New York Tribune.]

Last week's advices brought us reports of the final outcome of the harvests in Great Britain, which proved to be even more deficient than was feared. The wheat, oats, and barley crops are one-third less than the average yield; making, as estimated, a loss of \$125,000,000 to cultivators. The loss on potatoes is estimated at \$75,000,000; on peas, beans and rye, \$15,000,000; on hops, \$7,000,000; on hay, \$75,000,000; a total loss falling upon the single class of farmers of about \$297,000,000; besides other losses, which cannot be estimated, on butcher's meat, grasses, vegetables and minor products. This is one-third greater than the anticipated loss published a month or two ago.

Mr. Scott, who issues the estimate, calls attention to the fact that it is only the farmers who suffer, as the consumer is buying cheap bread, corn and meat from abroad. The farmers are forced to realize immediately on their crops at almost any price. Landlords in many cases have remitted twenty and twenty-five per cent. of the rents; a movement bitterly opposed by a large number of economists who "do not like to see any class receiving dole," and insist, with a singular sort of logic, that to lower a rent which a tenant cannot possibly pay is to pauperize the tenant. The reduction of wages in the manufacturing districts steadily continues, and the discussions of remedies in parliament, mass meetings and the press for the unprecedented depression in all kinds of trade grow more vehement; in fact, this problem of what to do with land and laborers appears to be a sort of blind alley just now, in England, out of which neither statesmen nor political economists can find their way. The laborers and tenants are finding their way out of it and of the country as fast as they can get money to emigrate. Whether they will do any better in this country than in their own is not, however, it appears, wholly a matter of good soil and cheap living. The character of the British workman, as given by British critics, is hardly that of a desirable emigrant. The *Pall Mall Gazette*, in summing up the information procured by our consuls concerning labor in Europe, says: "Wages in the United States are double what they are in France and England; three times those of Germany, Italy, and Spain; four times what they are in the Netherlands; the prices of the necessities of life are lower there than in Europe. The French laborers, with far lower wages than the laborers of Great Britain, are better off because of their economical habits and sobriety. More misery results in England and Germany from drinking, strikes, and Socialism than from all other causes, hard times included."

Several of the leading English papers, in noticing the emigration to this country of workmen from Sheffield and other manufacturing districts, prophesy that they will probably succeed here better than at home, not because wages are so much higher or living so much cheaper, but because they will be thrown among American workmen, with whom the object of earning money is to raise themselves and their children in the social scale, and not simply to drink. It needs no inspiration

to foretell that a man who chooses to give up liquor and save his earnings will succeed better than a drunkard in any country. Whether the English new-comers, who are denounced by the friends they left behind them as chronic drunkards, will choose to do this, remains to be seen. It is probable that they will. Those who go to farming will have the novel sense of ownership in the soil to stimulate their ambition, and will soon discover that drink does not pay a man when he works for himself, even if he could afford to drink when hired by another. Mill hands and operatives crowded in towns will be less likely to give up the sodden habits of beer-swilling in which they have been reared, but even they will soon discover that the climate of this country makes such perpetual tipping a perilous pastime. The free-born Briton soaks in beer until he dies of old age: but if persevered in here, even beer soon puts a stop to work and the workingman together.

AN INTERESTING EXPERIMENT.

[G. H. Edwards in the Agricultural Gazette.]

While traveling here in the Western States for information, I noticed a novelty in agriculture, a short description of which I thought would interest your readers. At 757, Milwaukee-avenue, Chicago, I found a Mr. A. Johnson, an Englishman with twenty-five years' experience in Western farming. Mr. Johnson was owner of two stores or shops in the city; he also owned 3,000 acres of land in the State of Kansas, which he cultivated on a principle that gave the farmers the full benefit of the profits that are usually made by middlemen. He formed a company or society with a share capital on this basis—one half of the stock was common stock, and one half preferred stock. Mr. Johnson put in eighty acres of land for a £100 share common stock against £100 in cash put in by other parties, this £100 cash being preferred stock. The £100 cash was expended on the eighty acres of land in building and other permanent improvements. The eighty acres of land were then rented to a tenant, the rent being one-third of the crop delivered to a central point within a mile and a half of the farm. This rent grain was there combined with the rent grain from a number of other farms belonging to the same society, and converted into pork, and that converted into bacon of a superior quality, and shipped to stores in the city and disposed of there to the credit of the company. Some beef was also fed on the same plan.

The tenants on the farms were some of them holders of preferred stock, and could rent as much land as they wished, paying the one-third of crop for rent. If they were holders of preferred stock they received this one-third back in dividends. Some of the tenants were not stockholders. The advantages of the plan were that by combining this large portion of their products together, and having a depôt in the city where it could be disposed of without the intervention of the usual three or four middlemen, the farmers' profits were about double those of farmers outside of the association.

The holders of the common stock guaranteed the capital of the preferred stock a dividend of not less than six per cent., so that a party purchasing stock, and paying cash for it, had a security of double the amount of the capital he paid in, and the advantage, if he chooses to become an active member of the association, of having his product marketed to the best advantage.

Or a party can be a stockholder with the same security, and not be an occupier of any of the land, as part of it is rented by the year to non-members. Whenever the profits allow of a dividend of more than 6 per cent., common stock and preferred stock share alike.

So far the dividends have been above 25 per cent. upon the whole of the stock, which is accounted for from the fact that the company had made, beside the ordinary farmers' profit, the profits that usually go to certain middlemen that stand between the producers and the consumers. Holders of preferred stock can lease the lands for as long as they wish. One of the members is salesman in the city, and works for a percentage of the profits; and as each member cultivates what land he chooses to rent in such manner as pleases him, so long as he delivers one-third of the product to the central depôt, each party retains his independence. And as the value of the shares is guaranteed, they are readily salable, and a member is not tied to the company, as he can easily find a purchaser for his stock; or he can give up his farm and become a silent partner, and the company will rent the farm to other parties, the rent of one-third of the crop being the usual rent in the country.

It struck me that it was rather a new idea, and worthy the consideration of English farmers—at least

those who may think of emigrating to the United States—as in such associations they would find security for their capital, and the advantage of associating in business with those who have experience in Western farming. Middle-class English farmers, coming to the United States with a few hundred pounds capital, make many mistakes for want of experience in the country's ways, the conditions of farming in England and America being so different.

REFORM OF ENGLISH LAND LAWS.

[The New York Sun.]

When a man so little committed to advanced opinions as the Marquis of Hartington pronounces the reform of land-tenure the most urgent question of the hour in England, we may take it for granted that something will be done in that direction at no distant day. As to the methods and extent of change, there is, of course, diversity of judgment; but, what is noteworthy, the Liberal leaders seem to be agreed upon a principle which strikes at the root of individual property in land, once thought to be the most firmly planted of all British institutions.

We observe that English Liberals waste no time in discussing the right of the State to abridge, and even, by parity of reasoning, to annihilate the so-called vested interests of individuals in real estate. The time has gone by when the doctrine of absolute legislative control over property created by legislation could be questioned in Great Britain. Without stopping to sum up arguments whose conclusiveness is recognized even by the candid spokesmen of the conservative classes, we need only point out that the succession of duties, varying from one to ten per cent., are a standing reminder of the right inherent in the commonwealth to resume possession of the land, conceded to private persons from motives of convenience, and under an implied trust.

It is when we seek a definition of this implied trust—when we ask what it is that British land-owners ought to have done and to have left undone—that we find the controlling aims of English Liberals diverging from those of Democratic reformers on the Continent. The latter hold that the right of permanent property in land, which gradually emerged from the life fiefs of the feudal system, carried with it the duty of providing not only for the mere nourishment, but for the general welfare of the unlanded population. A little reflection will show that the latter view entails a remedy for abuses of tenure different from the theory which narrows a land-owner's duty to screwing the maximum of food out of the soil. Nor need we dwell on the measures of relief taken, in the one instance, when continental reformers had a chance of embedding their ideas in steadfast laws. The revolutionists of 1789 broke up the soil of France into small parcels, and took care that the process of parcelation should be irresistibly promoted by the rules of succession. They did this, not because they thought that the aggregate product of food staples would be rendered greater than under the old scheme of large holdings, but because they believed the working of their system would inure to the greater general happiness of the greater number. Such has been the precise result. Except in the items of poultry and dairy products, the total yield of French farms, after a century's subdivision, is somewhat less from that derived from the same area in other countries, where large capital permits of a more elaborate and costly agriculture. But no one will dispute the immense advance of the rural population, not only in material well-being or the power of procuring breadstuffs at a moderate price, but in all the qualities and conditions that make up the manhood and power of a nation.

On the other hand, some of the most radical English students of the land question lay down the postulate that the owner of an estate or farm has done his whole duty when he manages to draw from it the largest possible amount of food. They do not question the absolute control of the State, but they think its interference should be limited to insuring the performance of the specific duty named. There is no doubt that the object contemplated has become of capital moment in their country. The British population must be fed before they can compass other elements of material and social happiness; yet, at present, the soil of Great Britain yields scarcely one-half the volume of food needed to sustain them. It is affirmed by competent agriculturists that, with such a change in the conditions of land-tenure as would secure the application of adequate capital, the production of food staples in the British islands might be doubled. In a word, the country might be made self-sustaining, and English reformers hold that the State must make it so. With this single aim in

view, they have proposed a variety of measures whose aggregate outcome would be, not a distribution of the whole arable area among small proprietors, as is the case in France, and, measurably, in the United States, but a sweeping transfer from a debt-ridden aristocracy to unencumbered capitalists.

To this end they advocate a simplification of conveyancing, modeled, seemingly, upon the plan followed for some years, and with satisfactory results, in the Australian colonies. Under that system the validity of titles is guaranteed by the State in return for a trivial insurance fee, and real property passes from hand to hand with as much facility as railway scrip, by a simple entry on the public register. There is nothing Utopian in a scheme which has stood the test of experience, and its adoption would put an end to a monstrous abuse experienced in England, where a man cannot even borrow to improve his land without setting in motion a train of legal machinery which may cost him thirty per cent. of the sum he would raise. It is urged, in the next place, that the law of settlements, and of estates in trust carved out of the reality, should be greatly modified or altogether abolished. That the last vestiges also of primogeniture should be swept away is conceded by the more resolute exponents of Liberal opinion. It is urged, however, that these measures would prove rather palliatives than remedies. They would relieve the present owners of land from some of their burdens, and they would sensibly facilitate the subdivision of estates; but they would not insure the prompt and adequate application of capital, so as to develop in the soil the full capacity of production. This result a writer in the *Fortnightly Review* proposes to attain by an expedient which, so far as we know, is a novelty in legislation. He would simply make mortgages on real property no longer valid. The effect of this rule would be that a land owner, desiring to raise money, could do so only as a merchant does, viz.: on his general credit, or by sale of a portion of his estate. Under such a system the latter would, obviously, be the normal method of raising funds. The consequence would be that, in a moderately short period, determined by the term of years after which the validity of existing mortgages should legally cease, all the land in the United Kingdom would be held free from encumbrances. No one would be able to buy or hold land with borrowed capital, except in those rare cases where his general credit would be good for the purchase money. In other words, the whole soil would gradually pass into the hands of capitalists.

This outcome of land reform would be singularly distasteful to most Democratic thinkers. But some English Liberals are willing to see the soil of their country absorbed by large capitalists, because they deduce from statistics the inference that high farming, or the maximum of production, can be secured in no other way. They maintain, as we have said, that the one point to be considered is how the land may be made to fulfill its natural function of yielding food for man. To that end they are inclined to oppose the introduction of the French law of succession, to favor the accumulation of unencumbered lands in the hands of affluent cultivators, and to forego the chance of creating a body of peasant proprietors like that which guarantees the stability and the progress of France.

SOME UNTHOUGHT-OF STATISTICS.

The *Boston Transcript* thus groups together some statistics of the kind which almost everybody might know if only time were taken to think of them. Allowing two square feet to each person, the entire population of Boston could stand on the public garden with a good deal of room to spare. The entire population of the United States could stand in Boston proper (not including Brighton, Dorchester and West Roxbury). The entire population of the world (now estimated at 1,440,000,000) could stand on the Island of Martha's Vineyard, or in the space occupied by the towns of Boston, Brooklyn, Newton, Needham, Dedham, Hyde Park and Milton. The State of Massachusetts would in this way accommodate seventy times the present population of the world. The entire population of the world, placed side by side, and allowing two feet to each person, would encircle the earth twenty times. The States of Maine, New Hampshire and Vermont, taken together, are as large as England. Any one of the States of Georgia, Illinois, Iowa and North Carolina is as large as England. Kansas is as large as England and Scotland together. Ireland is about the size of Maine. France is more than twice as large as England, Wales and Scotland together. Texas is thirty-five times as large as Massachusetts, or as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio and Indiana

combined. The entire population of the United States could be provided for in the State of Texas, allowing each man, woman and child four acres of land. The entire population of the world could be provided for in the United States, allowing each person one and a half acres of land.

COLLEGE ASSOCIATIONS.

That part of a man's life spent in college seems to be looked back upon, in later years, as about the brightest spot in it. We see classes of alumni reassembling, year after year, to revive this memory. They have a comfortable dinner together, make witty little speeches, read original poems, tell of their experiences and fortunes, and enjoy one another's society again, as when they were just preparing for the hard business of life. Even an accidental meeting of an old college acquaintance on the cars or the ferry-boat is esteemed one of the joys of existence.

Have you ever asked yourself what is the peculiar charm of a collegiate course which makes such a lasting impression on those who experience it? Is it the satisfaction of having acquired an education? That alone might create a sentiment of gratitude toward one's *Alma Mater* such as often finds expression in bequests and gifts and endowment funds of one kind and another; but it does not explain the tender social sentiments to which I have referred. We shall find, if we look into the matter closely, that the greatest charm of college life lies in the sense of intimate companionship or comradeship which there springs up between classmates and fellow students. It is comradeship in the pursuit of better objects and on a higher plane than that of soldiers who serve together in the army, and the feelings and sentiments cultivated are correspondingly noble.

Young men leave the paternal roof and go to college. At home their intimate acquaintances were few and their lives comparatively uneventful. Kind mothers fit them out with everything needful. At college they enter the freshman class, with perhaps a hundred or two others of about their own age. They have all assembled with a common object—to get an education; and that object has a serious bearing on their future success in life. For several years these young men associate daily and hourly. They have the same studies, attend recitations together, each comes to understand the mental capacity and the moral and social qualities of the others, and they have their memorable tilts with the professors. They debate all sorts of questions among themselves. They have their principal recreations in common, whether on the water, in the field, or at the gymnasium. They get into scrapes together, and, being in, invariably stand by each other in efforts to get out. Another notable feature of most American colleges is their "Commons," or "Mess," as it is called at the South. This is a sort of common eating-house, managed almost invariably by the students themselves, the object being to procure good meals at the lowest possible cost to the individual student. I judge from what I read in the papers that these college "Commons" are growing in favor, all over the land. Still another feature of college life is the college newspaper, edited and published by the undergraduates. All the classes are represented, from senior to freshman, and the principal events of their course recorded in a permanent form.

I have mentioned the above details for the sake of calling to mind how many things college students have in common, and to suggest that it is these Communistic features of their life which afterwards seem to them so glorious. Let us contrast, in a few sentences, this part of their lives with that which follows.

After the young men complete their course they graduate, receive their diplomas, choose a profession or business, and enter the great scramble for fortune or for fame. One has political aspirations and strives for place; another becomes a missionary and goes to convert the heathen to a knowledge of Christ; a third becomes a successful merchant; a fourth a lawyer, a fifth an engineer, a sixth an editor; and some fail of success altogether. Each of them feels the stirring necessity of making a home for himself, securing a suitable wife, getting children, and laying by something for the period of old age which is hastening after him. They have no time to waste in sentiment. They forget everything else and devote themselves to their several pursuits. An occasional anniversary recalls them, but only for a day. Finally their force is spent, they have barely time to glance back over their lives and ask themselves whether, after all, the joys have exceeded the anxieties and sorrows, when the grave yawns and they are with their fathers.

"Bah!" you will exclaim, "this last is not a very

pleasing picture of life, even for the upper classes, the educated and successful."

It is only a rough outline, and it certainly is not captivating as I have presented it. But we need to study the outlines of life in just such ways as this, because the thousand and one details which fill them in are so absorbing of attention that we are not apt to realize how badly we are cheated by the old customs and forms which make up the "ways of the world."

To illustrate: suppose a man to have gone through life on a course somewhat like that I have indicated. Would it not be the most natural thing in the world for him to ask himself, as his mind reverted to his youth and his pleasant college life, why he had not devoted more of his thought and strength to perpetuating for himself the associations and conditions which had then proved so desirable? Why had not his whole class undertaken to help each other in business and in founding a home? If they had stood by each other in conquering all the difficulties of life, would not the struggle have been easier, and could not they have enjoyed one another's society and friendship indefinitely?

When we reflect upon it does it not seem hard that so much of time and strength should have to be expended in providing for the bare animal necessities of shelter, clothes, and food? When we look upon that part of our lives the beasts and birds seem by contrast to lead a free and happy existence. But men are not necessarily so enslaved by toil. When once they learn to combine and help each other, instead of working always in competition, a heaven of rest, and fellowship, and quickened activities, and pleasant associations quite equal to anything experienced in college, will open to them. Here lies the way; in unity, in coöperation, in Communism.

F. W. -S.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 9, 1879.

THE edition of the pamphlet "Oneida Community Cooking, or a dinner without Meat," being exhausted, it is proposed to publish a new and improved edition; and thinking that many of our readers would thank us if we allowed the matter to first appear in the *SOCIALIST*, the first installment will be found on another page.

THE serial, "A Community Transplanted—From Putney to Oneida"—is finished in the present number; but it includes, as stated in the introduction to the first chapter, only the first and preliminary part of the story of the development of the Putney Community, of which the Oneida Community is only a fuller growth and expansion. The other parts, showing how its social order was developed, how it was broken up and dispersed, and how it regathered, must await better times for their publication.

MUCH anxiety is felt as to the fate of N. C. MEER and family, who, it is feared, have lost their lives at the hands of the enraged Utes. Mr. Meeker is well known as the founder of the Greeley colony in Colorado; but he was also one of the earliest and clearest headed experimenters in Association—being practically connected thirty-five years ago with the famous Trumbull Phalanx of Ohio. There is reason to suppose his Socialistic enthusiasm never forsook him, and indeed inspired him in his successful enterprise of colonization, which has many coöperative and semi-Socialistic phases. That enthusiasm in the early days found expression in such words as these:

"Are men forever to be such consummate fools as to neglect even the colossal profits of Association? Am I to be astonished by hearing sensible men declare, because mankind have been the victims of false relations, that these things are impracticable? No, no! We have been shown by the Columbus of the new industrial world how to solve the problem of the egg, and a few caravels have adventured across the unknown ocean, and are now, at the dawn of a new day, drawing nigh unto strange shores, covered with green, and loading the breeze with the fragrance of unseen flowers."

Previous to going to Colorado Mr. Meeker was on the New York *Tribune's* staff of editors, and contributed to that journal interesting articles on the North American Phalanx of New Jersey and the Oneida Community.

HUMAN FRUITFULNESS.

There are several different theories and modes of practice relating to the matter of propagation, each tending to solve the problem in its own way.

What may be termed the *frontier theory* is that children are necessary for peopling a new country, and in accordance with this we observe the rapid increase of families in a new State.

Then there is a merely *animal theory*, which takes no thought of the morality of acts, but gratifies passions regardless of consequences. This may or may not result in numerous children. It is, however, pretty generally destructive to women.

The *prostitute theory* is that children are a nuisance, as interfering with licentious pleasure, and hence with this class propagation is discouraged.

The *poverty theory* is that life is a struggle for existence, and to perpetuate it requires a numerous offspring. Like the most defenseless class of animals, as mice and rabbits, those in poverty multiply rapidly.

The *polygamic theory* is that children, so long as the father is not burdened with them, are a blessing; and the more of them the merrier for him, whatever may be the case with the mothers.

The *celibate theory* is that the highest condition is one in which man will have no inclination to reproduce himself. But as celibate societies have to be supplied with members from some source, it can only be by the violation of their rule by somebody. Hence they are in the position of a person who should attempt to hew from a tree the limb on which he is standing. The success of their theory would, under existing conditions, be the end of their societies as well as all others.

There is still another, and we think superior, theory, namely, that human beings are valuable primarily for self-improvement, and secondarily for purposes of propagation.

During the ages of preparation and the weakness that belongs to men in conditions of isolation and selfishness, the command to multiply, in order to subdue the earth, was appropriate. It was well that each generation should die in producing another and more numerous one, but surely the point must be reached at last when human life will be worth perpetuating without such a sacrifice. The Canada thistle, being of a low order of use, is gifted with immense power of propagation, that it may clothe the desert with something better than sand or clay; but when you rise to the peach its propagative faculty is almost swallowed up and concealed under the superlative value of its other functions. It is as a fruit, grateful and pleasing to man, that the peach stands in nature. So the fragrance of a true life is of incalculable value, and its main function is expressed in that quality. Its power to reproduce itself, though perfect, is secondary. So the highest theory of human fruitfulness is that which regards quality rather than quantity, and insists that the command to "multiply and replenish the earth" is best fulfilled by limiting the increase of population and giving chief attention to improving the conditions of human development and culture.

WHAT IS TAUGHT

BY THE HISTORICAL FACTS OF EXISTING COMMUNITIES IN THE UNITED STATES.

[From "American Communities."]

We have given a description of the principal Communitistic Societies of the United States. Let us inquire what is taught by the facts of their history.

They teach, in the first place, that it is possible to solve by methods free from strife the problem of the relations of labor and capital. In these Communities there exist no distinctions of rich and poor. All are laborers, and all are capitalists; and all seek the common interest. A "strike" on the one hand, and a "lockout" on the other, are made impossible by their fundamental principle of common property.

They teach that individual holding of property is not essential to industry and the vigorous prosecution of complicated businesses.

They teach that there are great advantages and economies in communal life.

They teach that a large proportion of what are termed middle-men, as also of non-producers in general, may be transferred to the side of production.

They teach that litigation and other expensive evils, made necessary, in part at least, by the system of individual property, disappear with the advent of Communism.

They teach that pauperism and trampism, necessary results of the grab-system, by which some are made extremely rich and others extremely poor, have no place in Communism.

They teach that education, libraries, lectures, the pleasures of art, the instructions of science, the best means of moral and spiritual discipline, may be brought within the reach of the common people.

They teach that the necessary preliminary conditions of successful Communism are comparatively few and within reach of all. None of the described Communities had at starting the numbers or capital required by Fourier, or any conception of the laws he deemed so indispensable. They have wrought out their success under the simple conviction that it is possible to live together and work together as brethren.

They teach that successful Communism is not dependent on any single theory of the sexual relation; for there are monogamic Communities as prosperous as the celibate ones, and others favoring complex-marriage as prosperous as those which hold to monogamy.

They teach that while no special religious system, or special interpretation of the Scriptures, is essential to success in Communism, RELIGION is a powerful promoter of AGREEMENT, which is indispensable to the permanent prosperity of any Community.

They teach that in proportion as a Community loses the afflatus of its first leaders and relies upon doctrines and the machinery of government, it tends to death; in other words, a Community needs, for its growth and progress in all stages of its career, a living power at its center not inferior to that which it had in the beginning.

COMMUNITY ITEMS.

ONEIDA.

—A free concert for our employes on Saturday evening.

—Meeting-hour changed on the 1st to half-past seven. Reading at half-past six. "Haworth's," the book.

—On one of our young chestnut trees, which has been bearing only three years, were found the other morning two burs, each containing seven sound, full-grown nuts.

—A very pretty specimen of handiwork appeared in the show-case the other day. It is a clock-frame cut with a scroll-saw from English holly. Mr. J. F. Sears, of W. C., was the artist.

—We aim to make the statements which appear in this column as nearly approximate to the exact truth as present human limitation will allow, and yet an actual fib slipped in among the "Items" last week. The types announced that we had packed 10,000 cases of corn. This was a great exaggeration. The truth is, that only between five-and six thousand cases were packed.

—How natural it is to think that people who have peculiar notions must look peculiar. A gentleman visiting here recently, and reporting the results of an excursion hither from the village in which he resides, said that the people there at first felt considerable hesitation about going to that Community—they had heard they were so queer, you know; but after the excursion was over they expressed great satisfaction with the day's jaunt, and were particularly pleased and surprised to discover that Communists actually "looked just like other folks."

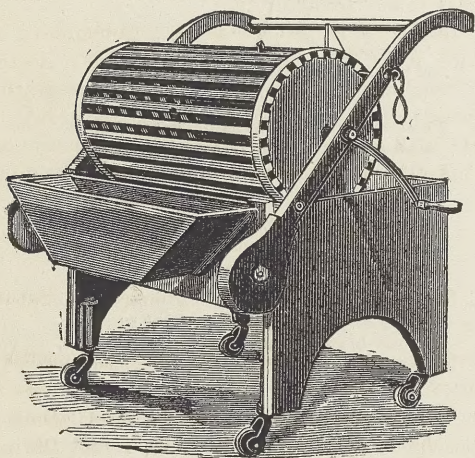
—The bees are domiciled in a nice new set of hives which are made on scientific principles. The apiary, consequently, presents a unique and diversified appearance, owing to the fact that each hive is different from the others in shape and color. It may be that bees are the natural progenitors of artists. At any rate, it is well-known that these industrious insects are not purely utilitarian in character, but are endowed with an æsthetic appreciation of color and form. When their hives are of uniform shape and hue the bees are often confused in finding their way to their particular dwelling; but when care is taken to give a distinctive appearance to each hive no time is lost by these busy little manufacturers in going directly to their shops to deposit the honey-making materials which they have gathered. It is a comfort to have even bees saved from any unnecessary mental strains and emotional shocks in this problematical nineteenth century.

—It is no joke to wash all the potatoes and other vegetables that are daily required for this family of three hundred. There was a long time that this work was

done by hand, and perhaps that would still be the case if women had continued to take sole charge of the culinary department. However, in a Community of this size a great many kinds of labor outgrow the strength of women to such a degree that numerous household duties devolve upon the men. Then come mechanical inventions and contrivances *ad infinitum*. You don't often see men going along in the jog-trot, stage-coach style of doing things—even in the matter of washing vegetables. No; the masculine brain rises triumphant above the situation, and earth-begrimed turnips and potatoes have to go the way of the rest of the material world and meet their fate in the shape of a machine. Ten years ago our Mr. John Leonard, an ingenious cabinet-maker, conceived the idea of a vegetable-washer, and at length completed a machine which has been for a long time in use in the O. C. kitchen, where it is considered one of the labor-saving necessities of the department. Mr. Leonard, in his description of his contrivance, says:

"It consists simply of a slotted or open cylinder, which revolves in a box of water. Potatoes, turnips and other vegetables (clams, if you please), are thoroughly washed—a bushel at a time if desired—in a single moment, and by means of the weighted lever handles dumped at one lurch into a rinsing-tub. A rack or strainer may be used within the rinsing-tub, which when lifted out leaves the vegetables clean and sufficiently dry for cooking."

Below is a cut of "Leonard's Vegetable-Washer:"



A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

IX.

But later associations and reminiscences of this region are more interesting than the aboriginal. Central New York was the special seat of the famous Finney Revival, as New England was of the "Great Awakening" in the time of Edwards. Finney commenced his career sixty miles north of here, but his great fame as an evangelist and medium of the Holy Spirit first went out from Oneida County, where his preaching in 1825-6 aroused a religious enthusiasm which is spoken of by the Presbytery of that county in some report, as "without parallel in this country, and seldom discovered in the history of the Church." In the Life of Dr. Lyman Beecher mention is made of this Revival as follows:

"The year of Dr. Beecher's removal to Boston (1826) was signalized by powerful revivals in different parts of the land. Among these, none were more remarkable than those in Central New York, particularly within the bounds of the Presbytery of Oneida. From week to week the columns of the Boston Recorder and other religious journals contained glowing accounts of the wonderful outpourings of the Holy Spirit. Whole towns in some instances were said to be converted. In other cases all the professional and leading men were gathered in. The mightiest opposers and unbelievers were in some places changed to friends, or stirred up to wrath. 'It does seem,' says one (Feb. 21), 'that there never was a time like the present since Pentecost—such wonderful displays of divine grace, such multitudes flocking to Christ.'"

We select a few items from an account of this Revival published in the Utica Herald a few years ago. Of the work in Rome it is said: "Special religious meetings were continued through a period of six weeks. It was a season of the greatest revival probably ever known, meetings being held every day and evening, not in the church alone, but in the court-house, hotels and private dwellings." "The year of the 'Great Revival' is spoken of among us to this day. Rome was comparatively a small village then, but the number of conversions was over five hundred, and there was scarcely a family which was not visited." In Whitesboro "the interest was general, and the factories stopped to give operatives a chance to attend meetings; business was neglected for more important matters." In Utica "the influence was felt by all classes. Rich and poor forgot

the distinctions of social position, and bowed together as equals. Gamblers, drunkards and Sabbath-breakers forsook evil ways and company."

If the Indians left their nimbus here, we trust much more that the spiritual atmosphere continues to be affected by the influence of that religious afflatus. The Oneida Community has always claimed to be the child of Revivalism. What better home for it than here in the old revival field?

The State of New York has distinguished itself by hospitality toward spiritual novelties. The mental condition of the population seems to attract them. Rochester and the region round about was the focus of the great Fourier excitement in America. Of a Socialistic Convention held there in 1844, T. C. Leland writes, in language curiously descriptive of the revivals which had preceded this movement, as follows: "The turnout was astonishing; nearly every town in Genesee County was represented. Many came from five to twelve miles a-foot. Indeed, all of Western New York is in a deep and shaking agitation on the subject. Nine Associations are now contemplated within a mile of this city."

Mormonism and modern Spiritualism both had their rise in a county between here and Rochester. Gerrit Smith and his radicalisms have distinguished our own county. New York Perfectionism was born in this immediate vicinity. We live very near the center of the district burnt over by that fire. And it was not all Tartarian fire; there was a good deal of celestial heat in that excitement. There was a good deal of the true love of God in its beginnings and in individuals. In fact, the excesses by which it was at last scandalized and extinguished were not different from what have followed every revival in a greater or less degree. Mr. Burt, one of the fathers of the O. C., was a New York Perfectionist; also Mr. Ackley and the brothers Nash—strong men among us; but it is just to say that none of these were involved in the scandals of the sect.

Mr. Noyes was evidently following the star of his destiny when he came out to this region in 1836 (two years before he settled in Putney), and commenced the publication of the *Witness*. His constituency—what he had then—was in New England; but he saw a light in Central New York—to borrow an idea from Spiritualism—and here he came, a total stranger, on foot and without money, stopped in Ithaca, hired a printer, and sent out his paper. If there was more instinct than calculation in his erratic course, he still gives a reason, thus: "I regarded this region as the birth-place of some of the mightiest moral and political movements of the time, and as a place where the largest liberty of speech and of the press is allowed." He published three numbers and then went back to Putney and staid ten years. But this period was really episodic. It was the period of the nursery or first growth of the Community. The close New England air was good for that; but when the plant was ready for its permanent place, it was transferred to Central New York—the region which Mr. Noyes had first instinctively chosen for its home.

We had the friendship of powerful lawyers in Vermont, but they did not encourage us to stay there. On the contrary, 'Squire Mead, who helped us through the legal meshes in which we got entangled, told us we were stark mad to think of carrying out our principles in the face of the laws of that State. And if we left friendly lawyers in Vermont, we found them again in New York. Hon. Timothy Jenkins of Oneida Castle, a distant connection of Mrs. Burt's, was our Gamaliel here from the first; and other lawyers in this and neighboring towns have given us disinterested help in maintaining our liberty to go on without interference. The animus and attitude of the legal profession toward Communism is a subject of comment in the "Second Annual Report" of the O. C.; and as it throws light on the narrative of our great escape, we introduce a portion of it here:

"One important fact which our experience goes to establish is, that of the three learned professions which rule society and determine public opinion, viz., the doctors, the lawyers, and the clergy, the lawyers are far the most liberal toward us." * * * The very men into whose hands the intolerance of society is most likely to throw us are the men who are most likely to prove liberal mediators between us and society, or at least Gamaliels.

"One reason probably of the liberalism of the lawyers is, that their minds are trained in a school where there are two sides to every question, and both sides are discussed and attended to. The lawyer knows that all his positions will be keenly scrutinized and severely canvassed, and he has to do with judges who compel him to look well to the soundness of his facts and arguments; and so he learns to feel the value of unanswerable truth. Another reason of the liberalism of the lawyers may be, that their profession gives them a truer insight into human nature than others have, whereby they learn the warping force of prejudice and the deceit-

fulness of appearances; they thus form the habit of assuming that there are two sides to every question, and of suspending or moderating their judgment of persons and principles that are condemned by report and popular opinion.

"Moreover, lawyers understand better than any other class that *TRUTH is the foundation of law*; and this is the very principle to which we appeal in our controversy with the law. We say that *Truth is the constitution of the universe*; and any law which has not the authority of *Truth* is unconstitutional, and may be annulled by any process which shall bring the question of its constitutionality fairly before the supreme court of *Reason*."

THE END.

A WHOLE MAN.

[Home-Talk by J. H. Noyes.]

In a model character there must be a combination of the *contemplative* with the *practical*. These are two qualities that are commonly regarded as antagonistic to each other, or at least incompatible in the same person. The world has its monks and philosophers and students on one side, and its merchants and engineers and generals on the other. The faculty of contemplation is not expected to be combined with practical business energy in the same character. But that is the true standard of excellence, and it is the attempt of our school. We have undertaken to combine the fondness for contemplation that monks and transcendentalists have, with the spirit of enterprise and active business habits that belong to the merchant and engineer. We believe that the two principles can be harmonized in the same character, and work together better than apart—that the contemplative will find its true scope and fullness in the practical, and the practical its true basis and resources in the contemplative.

There are many men who would be called wise and indeed great thinkers, who are not contemplative men in the highest sense. A thoroughly contemplative spirit is *devout*. We do not rise to the highest reach of transcendental thought without prayer and worship. The mere intellectualist or theorist cannot claim to be a contemplative man.

We find this combination of the contemplative and practical in Paul; and he aimed to make Timothy an example of the same, and to impress that type of character on his whole school. Look at him on the ship in its perilous voyage—on the one hand he was in communication with the angels, and on the other he was the most efficient sailor and adviser for the circumstances. This is the old Jewish type of character. All the model characters of the Bible history are more or less combinations of the contemplative and practical. Abraham walked and talked with God; yet he became rich. Jacob, David and Daniel are good illustrations. Moses was a splendid example. In this combination consists the superiority of the Jewish character.

A DINNER WITHOUT MEAT.

AND

A MEDLEY OF RECEIPTS AND NOTIONS.

I.

VISITORS to the Oneida Community praise the dinners. Sometimes when parties first sit down and see no meat, or only a cold slice, they demur, and doubt whether anything can compensate for the absence of broiled chicken or steak done to their taste; but after eating they take pains to assure us that they missed nothing; that the bread and the vegetables and the fruits were so nice, they did not want any meat. It is not the rustics simply that enjoy our meals, but the gentle folk from the city are particularly delighted with them, and the attendants at the table are often embarrassed with what is said about the deliciousness of the food.

The cooks do not deserve all the credit. If they depended on a city market for provisions, their greatest skill would not avail to give the flavor which so much charms. They have for their use genuine cream, sweet butter, new-laid eggs, berries fresh from the vines, fruit just picked, peas, corn, tomatoes and all other vegetables at their best. *Freshness* is the sauce and seasoning for everything, and in giving receipts we cannot vouch for their being entirely satisfactory without this condition; but so many ask how we cook this, and what we do to make that taste so good, we are induced to try and get up a little tract of instructions convenient for answer and approximately cor-

rect; not claiming that all or any of the dishes are original with us, but only that, wherever they were first conceived, they seem on the Community table to suit the universal palate.

The dinner we propose to describe is what we furnish to transient guests who pay for their entertainment, and of whom we have from twenty to fifty a day (with an occasional avalanche of a thousand), during the pleasant months. We go for instructions first to the "visitors' kitchen," where most of this dinner is prepared. But as the bread is imported from the family bakery, we go there also, and finally to the family kitchen, where we pick up a variety of receipts to add to our culinary list. We pretend, of course, to make only a very small contribution to a comprehensive cook-book, and only a small representation of our own cooking.

First it will be proper to introduce the bill of fare represented on our visitors' table during the season. Of course, fresh fruits and vegetables appear only as they ripen, and as long as they last, but by the substitution of canned varieties, furnished from our preserving rooms, most of the articles on this bill are included in every dinner.

It should be premised, perhaps, that the O. C. dinners are not conducted in the style of first-class hotels or popular watering-places, but rather in the old-fashioned domestic style, the principal dishes being served at once instead of by courses. Small plates and sauce-plates are put on the table in piles, and tea-spoons are abundant, but the dining-plates and knives and forks are only changed when the short-cake or pie appears. The fruit is put on at the beginning with the bread and butter and other cold accompaniments.

BILL OF FARE.

Bread—White, Graham, Graham Gems. Scrambled Eggs. Vegetables—Potatoes baked and Potatoes dressed with cream, Asparagus, Peas, Beans (string and shelled), Green Corn, Cauliflower, Beets, Egg-plant, Tomatoes. Pickles. Dessert—Strawberry Short-cake during strawberry season, after that Red Raspberry Short-cake, and still later, Peach Short-cake; native Fruits of all kinds; abundance of sweet Cream; Cake of several varieties. Cheese, Ice-Cream, Coffee and Tea.

Apple, berry and peach pies are served on occasions, but formerly, when both pie and short-cake were offered, the first was so often declined for another piece of the last, we dropped pie from the daily list. Puddings are unknown in our visitors' dining-room, though they appear not infrequently on our family table.

It seems ridiculous to tell how such a simple dinner as this is prepared, but so many of our guests make a mystery of it, we count ourselves as only conforming to their simplicity and so go forward.

In making inquiries for receipts and instructions we have to confess that we find most of them *unwritten*. "Season to taste," appears to be a very favorite rule. But truth to say, amateurs at the range must have intuition as well as rules, because the "ingrejiencies," as Mrs. Mudlaw calls them, are so liable to differ. The qualities of your materials, of flour and sugar, of baking-powder, cream, etc., etc., and the influences of the season and weather, come in to affect the result of any rule. Men say that women never measure. Mr. A. thinks that cooking could be reduced to mathematics. We submit that women lack method—that sometimes their success in cooking is "more by hit than any good wit;" but we doubt if figures and measures will ever be entirely reliable, and take the place of instinct and experience in this art. However, we trust our directions as we took them down from the mouths and note-books of Mrs. H., Mrs. L., the K. sisters and others, will be found rather more definite and satisfactory than Mrs. Mudlaw's receipt for potato pudding, which was something like this: "Take as many potatoes as you think you will want—you must be governed by the size of the pudding you intend to make.

Boil and mash them. When eggs are plenty, use a plenty—when they are scarce you can do with less. Sugar according as you are going to eat it with sass or not. Put in a good-sized lump of butter. Bake till it is done."

From the special instructions received we extract a few general rules, which to save repetition are given first:

GENERAL RULES.

Cook by steam when you can. Its convenience for doing many things quickly, safely and nicely cannot be told. (Here is a premium on Communism, or at least on a coöperative kitchen.) Direct steam is considered objectionable if the boilers are fed from a cistern, or if for any reason the water is liable to be foul.

[Most of our kettles are surrounded by steam without admitting it; we have E. P. Bates' range of steam-kettles in our "visitors' kitchen," and find it very satisfactory.]

Soft water is to be preferred for most purposes of cooking, whether it enters into the composition of the food or is used to boil it. If you are obliged to use hard water, have your vegetables ready to put in as soon as it boils, before evaporation has made it harder.

Water should always boil briskly when vegetables are put in, and be kept boiling till they are done.

If you wish to preserve the green color of peas, asparagus, string beans, etc., boil them uncovered.

In cooking omelet and warming sliced potato do not use a spoon or knife, but a pan-cake turner, or shovel which you can slip under your egg or potato and save from sticking without any unnecessary stirring.

Butter should never be allowed to "cook in" to vegetables. Add it when your tomato or corn or whatever you are cooking is just ready to take up. Cream dressing may be allowed to scald, but not to boil.

[Cream in the following receipts means the top of last night's milk, the milk standing in water or in a cold place.]

In using Baking Powder mix it thoroughly with the flour. Mrs. H. sifts her flour, after the powder is put into it, three times through a fine sieve. This is more than is always necessary, especially if the powder is not hard packed, as it is not, bought in large quantities. Mrs. C. mixes the powder with a bowlful of the flour. We have used the Royal Baking Powder and Hanford's, and find them both good.

For nice cake beat the white and yolk of eggs separately. Beat the white to a froth that will cut with a knife. Use the Dover Egg-Beater. It is a perfect sprite of a machine. It will take the white of four eggs and whisk it into a hanging froth in *one minute*. Turn it in a common bowl. If you have "power" in your kitchen, with the largest-sized egg-beater you can do up a hundred eggs in eight or ten minutes, without lifting your hand only to adjust a belt. (Here again is a premium on a coöperative kitchen. There are many other tedious operations in the culinary art which the servant called Power tosses off as trifling jobs: the chopping of meat and apples and raisins, of bread and crackers, of cabbage and celery; the grating of horse-radish and cucumbers; the churning of butter and freezing of ice-cream; the scouring of knives and washing of vegetables; all these things and more are done by its tireless hand.)

In baking cake beware of a very hot oven. Cover the bottom of your tins with buttered paper. Our baker used to protect cake from scorch by perforated tin covers, an invention of his own. They were twice as high as the baking tins were deep. We used Blodgett's Patent Oven at that time. This is a very nice oven if you cannot afford a better. But cake needs little protection from scorch in the oven we use now, and here we have a premium on a coöperative bakery—Wedge's Patent

Rotary oven. To describe it very briefly: The soap-stone table or bed that receives the articles to be baked is a circular rim two and one-half feet wide and thirteen feet in diameter, which revolves round a central pier or tower, and the speed of which is quickened or slackened by a system of belts. This table passes over furnaces of course, and the whole is inclosed in brick. The heat is indicated by a pyrometer built into the wall. The niche holding this instrument and the oven-door are all that show of the complicated concern in the bake-room. But by its arrangements the experienced baker can give you any shade of brown you want, and his part of the cooking is reduced to mathematics indeed.

THE TEMPLE OF HUMANITY.

BY GEORGE WENTZ.

How many heads and hands have toiled and wrought
To build Earth's lofty domes and palaces;
How few have been the loving hearts that sought
The grand humanities!

The morning sun looks wide with waking eye
On Christian spire and Moslem minaret,
Nor fails to show somewhere beneath the sky
Aspiring token set.

All houses built for fame and great estate
Are habitations also of the mind,
And do, in arch and shaft, articulate
A speech of human kind.

Bold speech was that when Osimandias said:
"Look on my works, ye mighty, and despair!"
And by his works shall Osimandias, dead,
Have speech to all the air.

Whoso would build in form to stand alway,
Must found a base in human hearts alone;
For they whose works shall be but for a day
Do only build in stone.

Not soon shall Fame drop Sidney from her skies;
His quenching cup Humanity bends o'er
On Zutphen's bloody field where stretched he lies,
But dies not evermore.

Nor Howard fail to tread his cheering round,
As once in gaol, to hearts that know him well;
A great awakening light with help profound—
The angel of the cell!

Thy heart, John Huss, when thou renounced its beats,
But quickened Time's instead with century-quake;
And stressful men in hope-neglected streets
Were heated by thy stake.

O, kings and rulers, make us just amends!
The nations' infant cries are heard afar;
They grow; ye wait what slowly comes or ends,
And lo, their manhoods are!

Their manhood are, and hopes and high commands,
With duties stern that drain their blood like wine:
Hung on their cross, and nailed in feet and hands—
And yet are they divine!

Hands like to these, in such aspiring ways,
Shall build aloft the temples truly great;
Not man, but men, proclaim the coming days,
Not statesmen, but the State.

ONE THING AND ANOTHER.

Let's go somewhere.
To be mad with one we love
Doth work like emptyings, in the brain.
General Grant is coming home if it takes all the fall and next winter.

Georgia now builds more mills and factories than Maine and New Hampshire combined.

Now that his money and the spirit have left him, they begin to call him "buck-board" Murray.

It was Artemus Ward who said "It would have been ten dollars in Jeff. Davis' pocket if he'd never been born."

Theodore Thomas will wave his baton over the performers of the New York and Brooklyn Philharmonic Societies.

Moody and Sankey again. It is hoped that they will prepare the country for a sober election and an "honest count."

The man who thinks we can make sugar from korn stawks is talking again. It is Professor Collier of the Agricultural Department.

Juno what she did when she undertook to wheedle Jupiter? If not, read Homer; "simple in style, rapid in action and grand in manner."

The amount of internal revenue collected in the eleven once rebellious States is very small in proportion to the pride and sassyness down there.

Deadwood was pretty much reduced to ashes the other day. Loss from \$2,000,000 to \$3,000,000. But Deadwood is not dead. It is rising again from its ashes.

The British will get to Cabul by and by. They are advancing, and they have had some slight affairs with the Afghans. No great emphasis to their doings yet.

Snakes alone killed nearly 17,000 people in India, and elephants and tigers, leopards and other wild beasts killed 3,000 more. Efforts were made at the same time to destroy the

animals, but without apparent reduction of the numbers. About 127,000 snakes and 22,000 wild beasts were killed, and \$50,000 were paid in rewards for their destruction.

"The Ugly-Girl Papers" is a book published by the Harpers. The ugly-feller papers is a writ issued by a J. P. and served on a scamp by a stern-faced man of the law.

Sainte Beuve says of Théophile Gautier that in religion he was a pantheist, and at heart, beneath an outward joviality, he bore "the deep sadness inherent to that cheerless faith."

What the Grand Trunk of Canada needs is a line of steamers from Portland to England. The Chicago provision dealers are negotiating for the Great Eastern to complete that line.

Cyrus W. Field and some of his friends have marked the place at Tappan, N. Y., where Major André was hanged as a spy. The monument is a massive block of granite properly inscribed.

It is a sad commentary on us that a crowd could be found to pay \$74,000 for the pleasure of seeing thirteen wretched pedestrians driven around a track for six days and nights. And that event didn't occur under an effete monarchy neither.

Grant had to carry through a great war to a successful termination and then govern for eight years the country he had saved; all that before he could go anywhere and see something. Let us be content with our daily grind. The greatest men are often the most tied down.

"The saint commands all others," says Emerson in his essay on Swedenborg. Have noticed that fact myself, and I don't quarrel with it when your saint is a real boss saint. You natterally go by a saint who sets up business with a peanut-roaster and a barrel of very common apples.

The men at the Signal Stations are now required to "itinerate" like so many enthousiastic circuit-riders. Only two years at one place, and then they must pull up their hearts by the roots and go somewhere else and see to it that the farms and sailors are duly apprised of wind and rain.

Cyrus W. had cable enough to span the Atlantic ocean, but we guess he thinks by this time that he hasn't got line enough to go to the bottom of Samuel J., the wily. If he could sue Mr. Tilden with some prospect of success in court we suppose he would say a great deal less in the newspapers.

The New York Commissioner appointed to see what can be done for the preservation of Niagara for the public has got so far as to meet the Dominion's Commissioners appointed for the same purpose. They are unanimous that some Government action is needed. Plans have been submitted and were to be discussed.

The managers of the American Bible Society have had their attention called to the fact that the year 1880 will complete the semi-millennium of the English Bible, the translation of the New Testament by John Wickliffe having been issued in 1380. We certainly could stop one day to celebrate that count.

The last British raid into Afghanistan was marked by the loss of 61,000 camels. This animal, it appears, can go without water for long periods, but get him into a new environment and he can't live worth a cent. We presume the Britons will have to wait while the 100,000 camels are coming to "pack their stuff" into Afghanistan.

The directors of the city of Glasgow Bank, Scotland, were released from prison Oct. 1st, and very naturally were hooted by the assembled crowd. These directors deliberately left a deficiency of no less than £6,119,536 in the affairs of that bank, to be made up by the unfortunate shareholders, the monstrous assessment levied on them being £3,750 upon every £100 stock.

Judge Deady, of the United States Circuit Court in Oregon, has decided that the Oregon law which prohibits contractors from employing Chinese on work to be paid for by a municipality is unconstitutional. The California constitution contains a similar prohibition. Dennis Kearney, the "sand-lotters" and some of the editors of that State are, like a Greek chorus, showing hot emotion over that cool piece of judicial work.

The re-opening of the Afghan business makes the Liberals jump up and "fling out" that England and India don't get along at all well under the government of two second-rate novelists. Paragraphers to the rescue! Beaconsfield and Lord Lytton belong to our set! Are we not always seeking for "The Hero as Man of Letters" somewhere? Stand by the ink-slingers. Your hero is among them, and he will tell your generation "just what it all means."

The *Baptist Weekly* asks: "How can a summer vacation be prevented from working evil to the religious life?" The practice of being sure that you have enough bait every morning before you start will help mightily. Nothing so tends to demoralize the religious life of the average man as to find, as he sits fishing four miles from the hotel and at a time when the fish are biting well, that the bait is all out and he must return for more.—*World*.

Maine isn't all lumber. She has some minerals. A correspondent of the *Tribune* is up there now looking into the mines. At Blue Hill, Hancock Co., there "is a sulphuret of copper, and the yield averages between 3 and 4 per cent. of

metal. It costs \$1.50 a ton to get it out of the ground, and fifty cents to concentrate it at the mill. Ten tons of ore make one of the concentration. Thus the cost of a ton of concentrated ore is \$15 for mining and \$5 for milling, making \$20. It sells for \$40, leaving the handsome profit of \$20."

The *Pall Mall Gazette* says of the anti-rent agitation in Ireland: "If the general refusal to pay rent is followed by a wholesale eviction, this again will almost certainly be followed by a series of agrarian murders; and unless the Irish executive is prepared to support the landlords by measures amounting to little less than a military occupation of a large part of the country, the landlords will have to choose between virtually conceding the tenants' claim to fixity of tenure, and giving the signal for an outbreak of something hardly distinguishable from civil war."

M. Dandoff, the great Russian engineer, has begun the work by which it is intended to unite the Black and Caspian Seas by connecting various rivers. The other Russian scheme for diverting the Oxus from the Sea of Aral and turning its waters into the Caspian, as of old, will be undertaken before long. The river is 1,600 miles long, and the lower six hundred are navigable for steamboats. The Caspian is already connected by river and canal with the Baltic, and this new connection will take the Russian sailor nearly another thousand miles into the heart of Asia.

The old church at Haworth, England, where the famous Brontë sisters worshipped, is going to be "restored" in a destructive manner. The bishop, the rector who detests Brontë worship, and a certain rich man have been able to put the business right along notwithstanding the town's-people had feeling to the contrary. There was formerly another British parson: he lived at Stratford on the Avon; he owned Shakespeare's house and Shakespeare's mulberry tree; he tore down the one and cut down the other just because he could not stand it to have the heathen come idolizing around his premises.

Professor Swing wisely remarks that it will be a great misfortune if the return of good times should bring back the old fervor for property and adventure which make mortgages among the most popular things of the day. "Mortgages," he adds, "are a pestilence, and debts are a regular cholera. Estates die under them, churches sicken and have to be sat up with at night; individuals pine away, wives and children become disheartened in the mortgage season, and the financial grave-digger is busy night and day. Swamps and dirty houses were the black death of Europe, debts are the plague of America."

The extraordinary General Term convened by Governor Robinson has put the Police Board of New York city in a condition for appointing inspectors of election. The Commissioners have accordingly appointed all the Republican inspectors and poll-clerks, and half of the Democratic ones. The question is whether the Democratic inspectors shall be equally divided between the two Democratic factions. Tammany has been recognized by the judges at last, and John Kelly will therefore have one-fourth of the Inspectors of Election in New York City. The "hay-seed" Democrats will have another fourth, and the Republicans two.

The relations of the Catholics to the Prussian Government do not seem to be any more comfortable. Herr Pattkammer, the Minister of Worship, is not a whit more pliable than Dr. Falk. The clergy of the dioceses of Münster and Paderborn lately petitioned the new Minister, claiming for the Catholic prelates the right of participating in the organization and inspection of the schools, and asking that the ordinances now depriving them of that right might be abrogated, and the exclusive state inspection and control be modified. The Minister replied that the act they complain of is simply a new expression of what has always been the Prussian law, and that the situation is of their own creating, and that no change of any kind will be made.

The American fishermen are surer than ever that \$5,500,000 was altogether and every way too much to pay for the privileges of fishing in Dominion waters. They are hampered by all sorts of local regulations which greatly impair their treaty rights. These laws, among many other prohibitions, prohibit seining for herring or squid, which are the principal bait for cod, between the middle of October and the middle of April, making a close season of six months, during which the only way in which bait can be obtained is the slow process of jigging or purchase. These laws have been protested against by our Government; but meanwhile they stand, and our fishermen, though instructed that our Government does not consider them bound by those laws, and will sustain them in their violation, not unnaturally are willing to risk the loss of their catch and vessels for the chance of a distant reparation.

"The conflict between the Opposition and the Ministry with regard to the Jews in Roumania continues. The Ministry wish to comply with the requirements of the Treaty of Berlin by naturalizing already resident Jews, or 'naturalizing by categories,' as it is called, while the Opposition are only willing to naturalize select Jews by name. In Wallachia, where the Jews are mostly descendants of Spanish and

Portugese refugees, born and bred in the country, the question gives little trouble. In Moldavia, on the other hand, the Jews are mostly emigrants from Poland and Russia, and so numerous that they are said to make 75 per cent. of the population of Jassy, the capital. The Opposition maintain that the only bad consequence of refusal will be non-recognition of the Principality as an independent state by the Powers, and for this they do not care; but the Ministry fear that if there should be another outbreak of the Eastern Question the country might suffer in the settlement for its recalcitrancy."

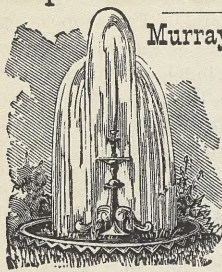
The "scarlet woman" is in a lovely fight with the Governments of Germany, France and Belgium, and probably in a latent way with nearly all the other Governments of Europe. The bishops in Belgium had before this directed their priests to refuse absolution to the teachers and students in the normal schools. They have now gone a step further and applied the prohibition to the parents of the children in the primary schools. A place and hour are provided in all the schools during which the clergy may give religious instruction to the children of their own denomination. If the clergy refuse, the teacher may, if he pleases, give children the elementary religious instruction prescribed for the purpose by their respective denominations in the catechisms, if the parents desire it. But the Catholic clergy actually insist on having the appointment and dismissal of the teachers, the inspection and control of the instruction, and the provision of the books, and in default of this they threaten every adult person connected with State education with a heap of torment in the next world. Do you think they could make it so?

In the Northwestern part of Colorado there is an Indian reservation of some 11,000,000 acres occupied by the Pi Utes, a fierce and wily tribe of savages. N. C. Meeker, an old Phalansterian, and worker on the New York *Tribune*, also the founder of Greeley, Colorado, is the United States agent among them. He has had some trouble from the Pi Utes in consequence of his zeal for agriculture—their lands being particularly fertile and inviting. Up to this time the tribe has had a fair reputation and some capacity for long suffering. The lawless, irrepressible gold-hunters and miners began to go among them. Since then there has been anger enough. Some time ago Major Thornburg went on to their reservation with three companies of cavalry to convey supplies for the agency. He was set upon near Milk River by the Indians, who killed him, many of his men and officers and three-fourths of his animals. Captain Payne, wounded, was at the last accounts hemmed in by the savages, and able to hold his temporary fortifications for four or five days. Troops were hastening to his relief by the Union Pacific. At Rawlins they leave the rail and have to march to the scene of battle. Mr. Meeker and his family are supposed to have been killed.

Willard Brown writes thus on German Socialism in the *Atlantic*: "It has been thought strange that in docile Germany, where order and submission have been proverbial, Socialism, with which in the ordinary mind the excesses of the French Revolution are most intimately associated, could ever rise to the height of a strong party, and assume proportions which for solidity and the prospect of continuance and growth have been equaled in no other country. There are two main causes of this strength: first, the condition of the German laborer is, on account of natural and social causes, one of hardship; and, next, the German nature is made up of feeling to a greater degree than any other European character,—of feeling deep and solid, which, when roused in philanthropy or from convictions of personal injustice, is not turned to this side or that by some slight accident, as is the case in French character, but carries the philanthropist to the end in his plans for assistance; and the heavy, stolid, deep nature of the laborer keeps him consistent in his opposition to a condition of society which his leaders tell him is the cause of his misfortunes. The German laborer, then, is discontented, and educated philanthropists, in sympathy with him, think that in Socialism they have found a cure for his hard condition,—a condition depending primarily on backwardness in industries and the poverty of the German soil, which, though fertile in the south, is generally hard, unyielding, and sterile. Any one who has traveled through the northeastern part of Germany knows well the hard condition of the peasants,—knows that they are ill fed, hard worked, and that their hovels, many of them with only one window, some lacking even one, are hardly fit for the fowls which share them with the family. There are many huts containing only one room, with damp earth as a floor, and not more than fifteen feet square, where two families dwell; where sons bring their wives; where young and old of both sexes are thrown in together; where modesty can furnish no barrier to vice, and fine feelings, if any could arise, are crushed by hard surroundings. There is a look of dejection on most faces, while the women especially seem utterly downcast. One feels that here are the descendants of those who for hundreds of years have been underlings, in whom habits of submission and obedience have been so thoroughly grounded that all will be borne to the last. But there is also a stolid strength here, that, when once roused, knows no retreat."

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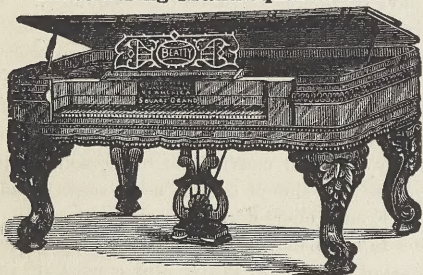
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